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INDIAN NOTES

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CONTENTS

	<i>Page</i>
Another Ancient Salt Mine in Nevada. M. R. Harrington.....	221
Indian Use of the Silver Gorget. Arthur Woodward.....	232
Archeological Objects from Shorakapkok, New York City. William C. Orchard....	250
The Arikara Consolation Ceremony. Melvin R. Gilmore.....	256
A Pre-Pueblo Site on Colorado River. M. R. Harrington.....	274
Crow War Bundle of Two-Leggings. William Wildschut.....	284
A Norse Bronze Implement from Canada. M. R. Harrington.....	288
The Game of Double-ball, or Twin-ball. Melvin R. Gilmore.....	293
Dakota Mourning Customs. From the Bush- otter Texts.....	295
Recent Accessions by Gift.....	296
Recent Library Accessions.....	300
Notes.....	310

INDIAN NOTES

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ANOTHER ANCIENT SALT MINE IN NEVADA

IT WAS the report that a mummy having fiber sandals had been discovered, years ago, in a salt cave near the mouth of the Virgin river, that led the writer, then conducting excavations at Pueblo Grande de Nevada, to undertake a ten-day exploration of the lower reaches of that stream in the spring of 1926.

On this trip the writer was accompanied by Mr. Fay Perkins of St. Thomas, who knows the country thoroughly. Besides visiting many ancient camping grounds along the river, some of Pueblo, some of Paiute, and some of unknown origin, and discovering a most interesting Pre-Pueblo site on the Colorado at the very mouth of the Virgin, we found and examined the salt-cave where the mummy was supposed to have been unearthed. This cave, in view of the two caves previously

INDIAN NOTES

explored by our expedition, we distinguished as Salt Cave 3.

It lies on the east side of the Virgin, about a quarter of a mile back from that stream, approximately six miles above its junction with the Colorado, and some twenty miles south of St. Thomas, Clark county, Nevada. The cave is situated in a



FIG. 75.—Virgin valley from Salt Cave 3, Clark county, Nevada

“salt peak” much like the peaks four miles south of St. Thomas in which Salt Caves 1 and 2 are situated, but this peak is smaller. The top is composed apparently of a mixture of gypsum and clay, the base of solid rock-salt, the cavern having been formed partly in the salt and partly in the layer above.

INDIAN NOTES

For years, during the mining activity in this district in the nineties, the salt was mined here by Daniel Bonelli, a noted Mormon pioneer, and hauled by him with teams down to the Colorado river, on which it was transported in boats to the mining camps; and in those days the cave was known as the Virgin Queen Salt Mine. Now it is



FIG. 76.—First visit to Salt Cave 3

owned by Mr. B. F. Bonelli of St. Thomas, the old pioneer's son, who kindly gave us permission to examine it; but it has not been worked for a long time. In fact the whole section of country about the mouth of the Virgin has been abandoned by ranchers and miners alike, and is never visited except by some solitary trapper or prospector, or some lone vaquero looking for stray cattle.

INDIAN NOTES

On our arrival we found a portion of one of the old mine buildings still standing, and abundant indications that the front of the cave, including the salt ledge beneath, had once extended twenty or thirty feet farther out than at present, but that this had all been blasted away during the modern mining operations. Doubtless the mummy, if mummy there was, had been found during the course of this work.

Turning our attention to the part of the cave still remaining intact, we found it to measure about 21 feet across the mouth, with a height of about 19 feet from the salt ledge at the bottom to the top of the arched roof. The back part was blocked with masses of fallen rock, shaken down by blasting, but we could see that the cave extends at least 50 feet back into the hill.

But most astonishing to us was the fact that the whole bottom of the cave was filled with a layer of ancient salt-mine refuse 10 feet 10 inches deep. This was amazing to us because the deepest deposit we had found in the previous salt mines explored had been in the neighborhood of only 8 feet, and that over a small space, while here the 11-foot deposit seemed to continue indefinitely.

The cave faces west, and on the north side the ledge of salt rises to form part of the wall, and this when partly laid bare proved to be covered with

INDIAN NOTES

the marks of ancient salt mining, somewhat similar to those we had seen in the previous caves, only the circles in this one were less perfect in form. The salt ledge composing the bottom of the cave



FIG. 77.—Mouth of Salt Cave 3

proved to be covered with similar markings, where the ancient miners had picked into the salt with their rude tools, making a groove round and round until a raised lump was left in the center which they could break off and take home.

INDIAN NOTES

Time did not permit anything but the most superficial test of this cave, so we decided to dig a trial trench on the south side of the mouth, against the south wall. Because of the fact that this wall overhung, our trench, while only 4 feet wide at the top, was nearly 10 feet wide at the bottom. We succeeded in driving it 11 feet back into the cave before we were obliged to shut down the work, and in learning something concerning the ancients who had labored there. The deposit, like those in the salt caves already explored, was composed of discarded quarried salt varying from dust to large lumps, mixed with fallen fragments from the roof, desert dust, blocks of gypsum, stone hammers and picks, charred sticks, and many small articles left by the ancient people.

Levels where there had been a cave floor at some time were marked in places by beds of arrow-weed, and traces of pits dug down through previous accumulations to get at the salt ledge beneath were abundant. It was interesting to note that while some of the pit-diggers had succeeded in reaching the ledge, others with less persistence had failed and had abandoned their pits, sometimes within a few inches of the goal.

Most abundant of all examples of man's handiwork were the stone picks and hammers, of which no fewer than 418 were found in our few days of



FIG. 78.—Mouth of Salt Cave 3. The man is standing on the eleven-foot deposit of ancient mine refuse

INDIAN NOTES

work. These were chipped out not only from bowlders, but sometimes from fragments of some hard, massive, igneous rock as well. They may be divided into several classes—the single-pointed picks, of which there were 290; the double-pointed picks, with 73; the type chipped to an ax-like edge instead of to a point, with 20; and the simple rounded hammerstone showing battering from use, but no chipping, with 35. Not one of the notched hammerheads such as appeared so abundantly in the other salt mines, used with a wooden handle, was found here, nor any fragment of such a handle. It was plain that the picks and hammers used in this cave had been grasped by the hand.

The only other mining tools were numerous digging-sticks, for the greater part rather thin and flimsy, and showing only the wear of use, without artificial shaping. Doubtless these had been employed in digging the pits in older beds of refuse to get at the salt. Two small spatulas of bone, a wooden spatula, and a wooden pin, could hardly have served as mining tools, although found in the cave. Near the surface were two fragments of cane arrows, one still showing the sinew wrapping intended to hold the feathering, the other retaining part of its hardwood foreshaft.

Representing the clothing of the old miners were

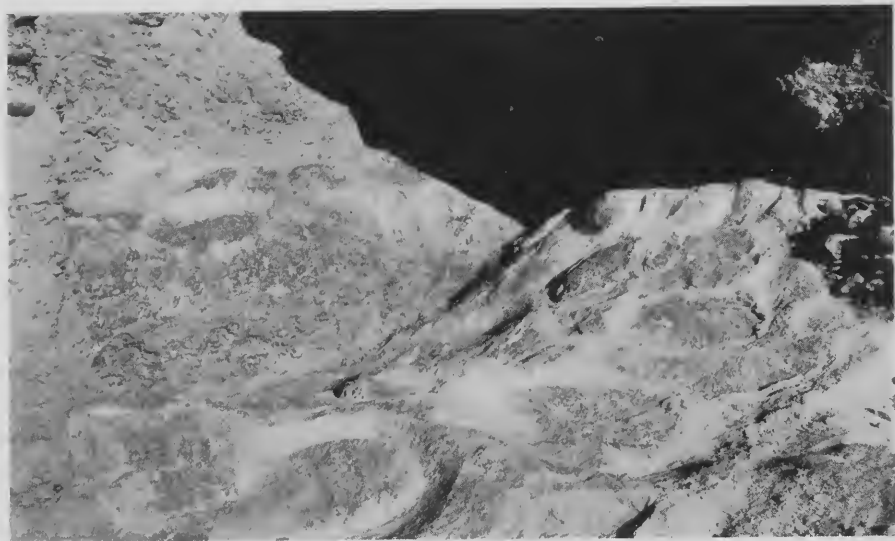


FIG. 79.—Quarry marks on a ledge of rock-salt forming the floor of Salt Cave 3

INDIAN NOTES

only a few strings from fur-cloth blankets and one from a feather-cloth blanket; but this latter had not been made by twisting single downy feathers about a string in the usual way, but by wrapping the foundation cord in strips of bird-skin. There were also small fragments of very rude yucca-fiber sandals, and an assortment of loose strings made of yucca-fiber, Indian hemp, some soft animal hair, and of human hair.

Representing their vegetal food was quite a variety of specimens, although corn was represented only by a few cobs found near the surface and an occasional "chew" apparently of green cornhusk. A "chew," by the way, is a mass or cud of vegetal fiber bearing the marks of human teeth—a cud say an inch and a half long and an inch thick. Even today the Paiute cook the fibrous "yant," or mescal, and divide it into mouthfuls which they chew until they have extracted all the sweet pulp, then eject the cud of fiber, as modern Americans throw away their gum when the flavor is gone. These very "chews" of mescal-fiber were abundant at all levels in this salt cave, as in the others; and there were many pieces of immature squash-rind, and a few bits of gourd-shell and of dried yucca fruit. Most abundant of food products in the lower levels were dried cactus fruit, and small whole cacti of the barrel type with the

INDIAN NOTES

spines carefully burnt off. Of unknown use were balls of yucca-fiber, often neatly shaped and tied, containing dried leaves of some sort.

Animal foods were indicated by a few scattered bones of rabbits and desert turtles, and by scraps of skin which could be identified as coming from the mountain-sheep or the deer. These foods must have been cooked without the aid of kettles, because in this cave pottery was conspicuous by its absence; and no arrowpoints or spearheads for hunting game or knives for cutting it appeared in all the tons of *débris* that we moved.

If we could have found time to finish this cave—a labor of weeks—we might have unearthed many additional things of interest, possibly even a mummy or something else as spectacular. But as it was, we found enough to indicate that two distinct peoples had worked the ancient salt mines. We did not reach this conclusion from a study of superposed layers, for there were none that could help us in this, for each new set of ancient miners seem to have dug over quite thoroughly the refuse left by their predecessors in the effort to get at the salt ledge at the bottom of the cave. We deduced it from the fact that while many articles, such as “chews,” strings, and especially hammer-stones and stone picks without notches, were common in all the caves, pottery and notched hammers appeared in the first two only.

INDIAN NOTES

The pottery and the notched hammers were identified as Pueblo, and it was plain that the people of Pueblo Grande had done part, at least, of the mining in the first two caves.

But who were the others, the miners of Salt Cave 3, the ancients who had no pottery, who held their rude stone picks in their hands? Were they Basket-makers? A fragment of a carved wooden club and several pieces of foreshafts for javelins, both typical of that ancient people, were found in the first salt cave, so that, whether they mined salt or not, we can be reasonably sure that they sometimes visited the valley of the Virgin, perhaps centuries before the Christian era.

The only hope of learning the truth lies in the thorough excavation of this last salt cave, and until this is done no one can tell whether the first operators of the "Virgin Queen" salt mine were Basket-makers or some other shadowy and less-known people of the past.

M. R. HARRINGTON

INDIAN USE OF THE SILVER GORGET

INCLUDED among the decorative silver objects in the collections of the Museum are a number of gorgets, varying in size, detail, and workmanship. A few of these crescent-shape ornaments were collected from the Chippewa, but most of them

INDIAN NOTES

by far came from tribes once inhabiting the Southern states, as the Alibamu, Shawnee, Seminole and Choctaw, while others were derived from the Miami.



FIG. 80.—Armorial gorget formerly worn by a guard of Louis XIII of France. (Courtesy of the Metropolitan Museum of Art)

Insignificant as these silver crescents may seem, at one time they were far more than ornaments, for they represent an historic period rife with intrigue, when the United States was attempting

INDIAN NOTES

desperately to establish her sovereignty on frontiers where Great Britain and Spain sought to rule.

Originally, of course, the gorget was a part of the plate-armor worn by the nobility of Europe. It was the crescent-shape piece of steel riveted to the upper edge of the breastplate for guarding the space between the lower rim of the helmet and the top of the breastplate. When armor was discarded, the gorget, considerably modified, was retained as an insignia of rank. An example of an original armorial gorget is shown in fig. 80, being the frontplate gorget of a guard of Louis XIII of France.

In England the gorget as a symbol of military rank was first worn during the reign of Charles II (1660-85). Primarily colonels of infantry were the only officers privileged to wear it, and at that time it was of steel and nearly as large as the former breastplate. Later captains and lieutenants wore miniature gorgets patterned after the original style but made of gilt brass, gold, or thin steel studded with gold. During the latter part of the seventeenth century the gorget of a captain of infantry was gilt; that of a lieutenant and of an ensign, steel studded with gold. The wearing of the gorget appears to have passed out of fashion during the early part of the eighteenth century, but was revived somewhat later.

INDIAN NOTES

In 1796 a general order was issued to the British Army in which it was prescribed that the gorgets of all officers of infantry-of-the-line should be gilt with gold, with the King's cipher and a crown



FIG. 81.—Official British army gorget, *circa* 1778. (Courtesy of the Metropolitan Museum of Art)

in the middle, to be worn with a ribbon and a rosette at each end, of the color of the regimental facing. One of these official emblems is shown in fig. 81. The gorget was thus worn as a part of the

INDIAN NOTES

military uniform until about 1830, although in certain European regiments the custom still persists. In the Norwegian army the type gorget



FIG. 82.—Silver gorget worn by a Norwegian officer-of-the-day while on duty. (Collection of Mr. Thomas T. Hoopes)

depicted in fig. 82 is worn by the officer-of-the-day when actually on duty. The gorget in this case is of silver, the strap of red moiré silk, and the

INDIAN NOTES

shield of vertically ribbed red enamel with a design in gilt. A similar gorget of copper, suspended by a black leather strap, is worn by the non-commissioned officer assisting the officer-of-the-day.

The gorget as a symbol of military rank was apparently never officially adopted by the United States Army, although several independent military organizations have worn it as a part of their uniform. The officers of the Old Guard of New York wear the gorget today as a part of their full-dress.

So much for the military history of the gorget as pertaining to Europe and America.

When the British began to seek the friendship of the Iroquois, they adopted the old system of furnishing medals to the chiefs and head warriors. Later, when the Iroquois came to be regarded as practically an integral part of the British military system in America, especially during the French and Indian War (1754-63), in order that the chiefs might "hold tighter to the chain of friendship," the King, through his Indian agents, especially Sir William Johnson, gave commissions to various head-men, making them "gorget captains." Apparently this was not confined entirely to the Iroquois, because Schoolcraft,¹ at

¹ Schoolcraft, *Personal Memoirs of a Residence of Thirty Years with the Indian Tribes on the American Frontiers*, p. 303, Phila., 1851.

INDIAN NOTES

Sault Ste. Marie in 1828, speaking of "Wayishkee," a Chippewa chief, says, "This chief is a son of the celebrated war chief Waubodjeeg (the White Fisher), who died at La Pointe about thirty years ago, from whom he inherited a broad wampum belt and gorget, delivered to his grandfather, (also a noted chief) by Sir William Johnson, on the taking of Fort Niagara, in 1759."

During the Revolution the British continued the practice of making head-men "gorget captains," not merely as a matter of form, for they were certified with written commissions.

Thayendanegea, or, as he is more familiarly known, Captain Joseph Brant, the Mohawk "Pine-tree-chief," was one of these Indian officers. In his *Life of Brant*, Stone² says, "He was ordinarily called by his other name of Joseph Brant or 'Captain Brant'—the title of 'Captain' being the highest military distinction known to the Indians, and that, moreover, being the military rank actually conferred upon him in the army of the Crown." The Romney portrait of Brant, painted when the chieftain was in London in 1776, shows him in Indian garb, but with the captain's gorget at his throat as his insignia of military rank.

Nor was the system of granting commissions confined to the Northern tribes. Among the

² Stone, *Life of Brant*, vol. 1, p. 148.

INDIAN NOTES

photostatic copies of documents relating to Indian affairs in southern United States late in the eighteenth and early in the nineteenth century, recently obtained by the Museum from the Archivo General at Sevilla, Spain, is a replica of a gorget captain's commission which reads as follows:

Mississippie District:

George the Third by the grace of God of Great Britain, France and Ireland, King Defender of the Faith.

To Illasatabie, Gorget Captain of the Chickesawbays.

Having Especial trust and confidence in your great Loyalty, abilities and Good Conduct and in consideration of your great Reputation and Influence in your Nation and the great Value you ought to have for such Honor, We do hereby Authorize and appoint you to be and act as Gorget Chief and Captain of a party of Chickesawbays, and We do likewise Require and Direct all our Subjects of what Class or Denominations forever to pay due Regard to you, the Said Illasatabie.

Subject to the orders of the Superintendent.

And we do likewise Require and Direct all and every of the Indians in your Said District to be obedient and pay due Regard to you, the Said Illasatabie.

This comission to continue during our pleasure.

Witness: our Trusty and Well beloved, Alexander Cameron, Esquire, our Agent and Superintendant of Indian Affairs on the Side of the Mississippie at Pensacola this 3d day of March in the Year of our Lord 1781 and in the Twenty first year of our Reign. Alexander Cameron.

By order of the Superintendant Jessee Nell, Secr'y.

That the newly-fledged nation of the United

INDIAN NOTES

States also tacitly recognized these gorget commissions is apparent in the wording of the speech sent to members of the Choctaw nation by George Washington, December 19, 1789, through members of a peace commission. In the salutation President Washington gives greeting to various headmen by name and ends it, “. . . and all the other Medal chiefs, Gorget Captains and warriors of the Choctaw Nation.”

There is not much doubt that the agents of Great Britain working covertly under the guise of traders, continued to carry on their troublesome operations among the border tribes, north and south, during the early years of the Republic, even when the two nations were at peace. It is therefore significant that most of the gorgets, either in their original form or somewhat modified by the passage of time and elimination of primal causes for issuance, were found among descendants of those tribes which had formerly lived and were living in that part of the country where British agents were most active. Even after the British ceased to issue official gorgets stamped with the royal cipher, the metal crescents engraved by white men, stamped or engraved with the initials of the makers and bearing single totemic designs of bears, wildcats, squirrels, beaver, etc., and made in all respects, save the first mentioned, like the

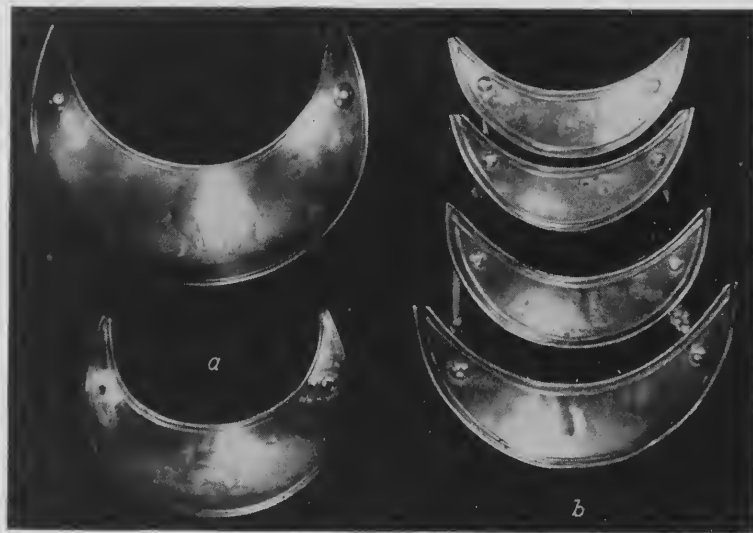


FIG. 83.--*a*, A Shawnee and a Chippewa gorget with totemic engraving (10/2785, 8/7321). *b*, A set of gorgets from the Alibamu (2/6725)

INDIAN NOTES

original insignia, continued to be circulated among the head-men of the tribes.

Two such specimens are shown in fig. 83, *a*. Both are fashioned after the military form (fig. 81), and both are engraved by white artists with single totemic designs, the upper and larger gorget having the representation of a bear, the lower one a squirrel. Both of these crescents were collected by Mr. M. R. Harrington from descendants of tribes which formerly were distinctly British in sympathy, and who long since were removed from their ancestral haunts. The larger example was found among the Shawnee in Oklahoma, which tribe was always strongly anti-American; the other came from the Chippewa in Michigan, who also were noted for their friendliness toward the Crown.

It is the belief of the writer that both of these gorgets, as well as similar ones in the Museum collections, are of the type issued during the later decades of the eighteenth and the early years of the nineteenth century by British agitators, who, unable openly to give gorgets and commissions to chiefs and head-men of tribes nominally under the jurisdiction of the United States, yet wishing to retain their loyalty, distributed gorgets bearing totemic or other significant designs, instead of

INDIAN NOTES

those bearing the royal insignia, as a means of furthering their schemes.

Although not confirmed by documentary evidence, this belief is based on the fact that the gorgets in question are fashioned after the old military pattern: they are more substantial and larger than those made later for mere ornament; the animals and other figures portrayed thereon are the work of skilled engravers, and most of the gorgets bear engraved or stamped initials of the maker.

Curiously enough, the United States Indian agents apparently recognized the power of the gorgets as bestowed by the English on the headmen of various tribes, as is attested by the following letter:³

Washington, March 3d, 1832

Sir,

I am anxious to obtain the following marks for Indians of my agency, viz; two large medals, six 2d and ten 3d sizes do., also thirty six Gordgets and ten common flags. The Gordgets would be more acceptable were they to be fashioned after those introduced formerly by the British Government with the difference only of the eagle engraved upon each. The President directed a portion of the above articles to be furnished two

³ The copy of the letter is here printed by the courtesy of Mr. Halland Wood of the American Numismatic Society, who found it in the files of the War Department at Washington. The letter was addressed by Taliaferro to Secretary Lewis Cass, under whose jurisdiction the Office of Indian Affairs then was.



FIG. 84.—United States gorget, official issue, *circa* 1832. (2/6726)

INDIAN NOTES

years since, but there were none at that time in the office of Indian Affairs.

I have the honor to be, with highest respect, Sir

Your Obedt. Servt., Law Taliaferro

Indian Agent at St. Peters.

A gorget answering the description of those suggested by Mr. Taliaferro, stamped from sheet silver, having an eagle with a shield in an ellipse surmounted by thirteen stars representing the original Colonies, and bearing the maker's initials "C.A.B." in each tip of the crescent, is shown in fig. 84. This specimen was procured by Mr. Harrington from the Alibamu now residing in Texas. These Indians, formerly a part of the Creek confederacy, were still living in their old territory in 1836, prior to their removal to the West, and it is possible that the gorgets in question, having been made at the suggestion of Mr. Taliaferro, were distributed among other agencies to counteract the influence of the British.

It would appear that certain of the tribes, the Iroquois for example, as soon as they were abandoned by their British allies after the Revolution, ceased to consider the gorget as a badge of distinction and did not bother to retain its form in their ornamental silverwork. This would seem to be indicated by the fact that the purely ornamental gorget, manufactured by native silversmiths of



FIG. 85.—Pair of purely ornamental gorgets made by the Seminole of Florida. (1/8253)

INDIAN NOTES

other tribes, does not appear among the brooches, discs, rings, pins, etc., manufactured in such large numbers during the last century by the silver-workers of the Six Nations. On the other hand, the gorget as a purely decorative ornament, varying in size, degree of workmanship, and embellishment, does appear among the Seminole of Florida, and is made and worn by them today. A pair of large hand-made gorgets collected by Mr. Harrington from the Seminole is shown in fig. 85. These are lacking in ornamentation other than the embossed marginal lines, a conventionalized form of the original rolled edge of the armorial gorget, and small bosses, symbols of the bolt-heads of the original armor.

These two Seminole gorgets differ from those depicted in fig. 83, *b*, and those shown suspended from the neck of Osceola in fig. 86. The former four (fig. 83, *b*) were made by white artists; each bears the engraving of an animal, the upper one a bison, the second and third a beaver, and the fourth a horse. This set was collected from the Alibamu and in all probability was traded to the original owner not as a badge of rank but as objects of adornment only. Judging by the appearance of the gorgets worn by Osceola, they too were made by white artisans and were purely ornamental. They appear to bear no engraving or other

INDIAN NOTES



FIG. 86.—Osceola, the Seminole leader, wearing a set of ornamental gorgets. (After McKenney and Hall)

INDIAN NOTES

mark of distinction, but were evidently a favorite ornament of the famous chief as they are portrayed both in this portrait from McKenney and Hall's work and in the painting by Catlin made shortly before Osceola's death in 1838.

Thus it would seem that the gorget, originally a symbol of caste and military rank and a highly conventionalized vestige of plate armor, passing from the armies of Europe to the Indian allies of the New World, descended from a badge of military power through a series of natural reverses to a mere ornament. It is doubtful whether any similar badge or decoration, having such a brilliant and romantic origin, can be traced down the ages to such an astonishing climax.

The writer wishes to acknowledge the aid given him by Mr. Fred G. Blakeslee of Hartford, Conn., Mr. Clarence B. Moore of Philadelphia; Mr. Thomas T. Hoopes and Mr. Stephen Grancsay of the Metropolitan Museum of Art; Mr. Halland Wood of the American Numismatic Society, and Mr. M. R. Harrington of the Museum of the American Indian, Heye Foundation, all of whom rendered material service in supplying data.

ARTHUR WOODWARD

INDIAN NOTES

ARCHEOLOGICAL OBJECTS FROM SHORAKAPKOK, NEW YORK CITY

A TRACT of land at the extreme northern point of Manhattan Island, one of the few picturesque and wild spots that have withstood the persistent urban encroachment, has recently been acquired by the City of New York as a public park. Here are the Inwood rockshelters and shellheaps that have been known to archeologists for many years. It is proposed to preserve and to some extent restore the primitive shelters so that it may be seen how the early Manhattan Indians of the island lived at what was the rather extensive settlement known to them as Shorakapkok.¹

The site of the village with its surroundings was an ideal one for Indian occupancy by reason of its ready access to the Hudson; moreover, it was not a long journey by way of the Harlem to East river and Long Island sound, and the mainland was within hailing distance across Spuyten Duyvil creek. An abundance of fresh water was supplied by springs which still exist and from which the place is locally known as Cold Spring Hollow.

¹ See Skinner, *Archeological Investigations on Manhattan Island*, *Indian Notes and Monographs*, 11, no. 6; Bolton, *New York City in Indian Possession*, *ibid.*, no. 7; Bolton, *Indian Paths of the Great Metropolis*, *ibid.*, Misc. no. 23.

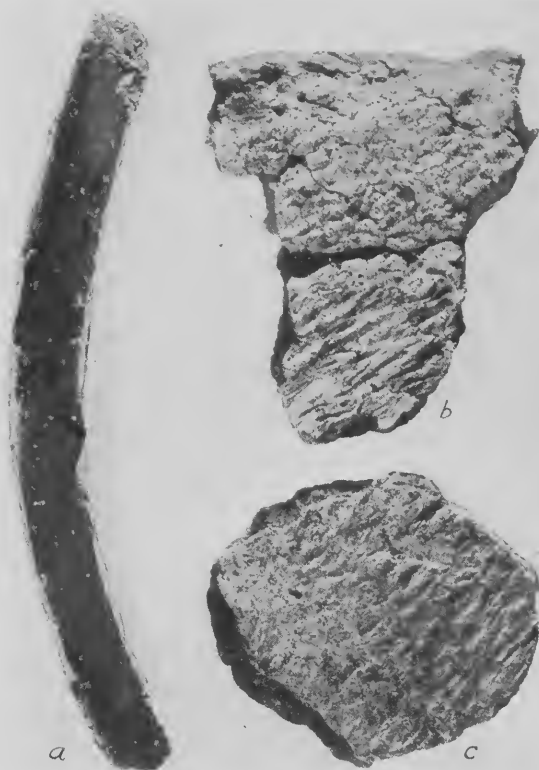


FIG. 87.—Pottery fragments with white slip from Shorakapkok, New York City. *a*, Edge showing white shell and black
b, interior; outside paddle marks; *c*, inside
 paddle marks. (14/7858)

INDIAN NOTES

Archeological investigation of the village-site by members of the Museum staff and by others has yielded many interesting artifacts in the past, and during the more recent work necessary in preparing the park for public use a large deposit of shells was uncovered which has revealed a comparatively small number of potsherds, together with objects of stone, bone, and antler. Among the sherds are some of special interest for the reason that they are covered with a white slip on both the outer and the inner surface (fig. 87), a method of treatment not hitherto known in the pottery of this region. Unfortunately the fragments are insufficient to reveal the size and shape of the vessel of which they were parts, but their curvature suggests a jar of large dimensions. No part of the rim was recovered. The pieces are three-eighths to half an inch thick. The compact clay was tempered with quartz grit and was fired very hard. It is remotely possible that, owing to the presence of some unusual mineral in the clay, the surface of the receptacle turned white during the process of firing, and yet, if such were the case, one would suppose that the whitening would be more irregular in thickness than it is.

A pronounced feature of many specimens of pottery found in the coast region is a thin superficial coloring of red or brown, due to the presence

INDIAN NOTES

of iron oxide in the clay. Sometimes this color penetrated the clay entirely, in other instances it is traceable only slightly beneath the surface, the differences doubtless having been due to the length of time or to the varying temperature to which the pottery was subjected in the firing process. In instances in which the color change has affected the surface only, there is a perceptible blending of the outer and inner tones, as may readily be seen by an examination of the edges of the fractures. The white slip referred to, however, is more in the form of a shell of even thickness on the surface of the paste, and not a blending of color such as would have been the case had the white material been mixed with the clay.

There is no reason to suppose that Indians were averse to novelty. Products of their handiwork show that they were not bound by inflexible rules in their various arts and industries, in which many opportunities arose for an expression of individuality; therefore it is possible that a piece of kaolin may in some way have fallen into the hands of a Shorakapkok potter and was readily converted into paint by mixing with water, when a new style of pottery finishing was suggested and carried into effect.

Although this conjecture may account for the presence of the white slip of the potsherds referred

INDIAN NOTES

to, there is reason to believe that this mode of treatment did not become popular, possibly be-

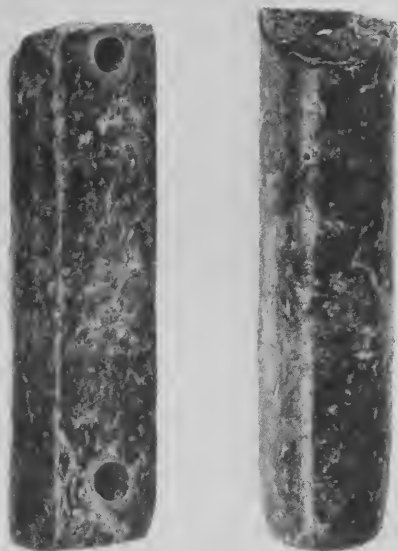


FIG. 88.—Bar amulet showing lateral drillings, and broken end and lengthwise drilling. Length, 2.75 in.
(14/7856)

cause kaolin may have been too scarce and hence too valuable for use in embellishing cooking-

INDIAN NOTES

vessels, or because the result was not regarded as satisfactory, since no similar specimens have been found in this region. Fragments of a typical straight-sided, pointed-bottom Algonkian vessel were found within a few feet of the sherds with the white slip, but they are of the usual brownish-red ware.

Another interesting feature of these pottery fragments is that they have been stamped with a corded paddle on both the inner and the outer surface.

Among the stone objects recently recovered at Shorakapkok is a bar amulet made of mottled steatite (fig. 88), provided at each end with the customary lateral and lengthwise drillings. A fragment has been broken from one end, but the damage is not sufficient to destroy the drilling. In its present condition the amulet is two and three-quarter inches long. In its perfect state it was not more than an eighth of an inch longer.

A fragment of a red slate gorget, three and three-eighths inches in length and with two perforations, a number of arrowpoints, flakes, and pitted hammerstones of the character usual to the region, and some roughly chipped stones of undetermined use, complete the list of stone objects recently found.

The exploration of the shellheap referred to was

INDIAN NOTES

conducted by Mr. Fred Orchard and Mr. Charles O. Turbyfill of the Museum.

WILLIAM C. ORCHARD

THE ARIKARA CONSOLATION CEREMONY

FROM ancient time the Arikara tribe had a custom, which is still sometimes practised, of consoling the mourners after a death. On such occasions some of the close friends of the bereaved family appoint a day and a place at which they will come together and have there those in whose behalf the function is held, for the purpose of showing sympathy toward them and to draw away the mourners' minds from their bereavement; to cause them to consider death as an episode which comes in the course of all lives; to cause them to lay aside in some degree the burden of their immediate grief, and to take up again the ordinary occupations, the usual pains and joys of everyday life.

Mother Corn has her part, and the largest part, in this ceremony, as in every episode of individual or of tribal life of the Arikara. In that tribe Mother Corn is connected with every event in the life of the individual from birth to death, and with everything in the community and tribal life throughout the annual cycle of the seasons, with all affairs, domestic and foreign, of the tribe.

INDIAN NOTES

When the neighborhood gathers to "comfort the mourners," or "wipe away their tears," as they say, provisions are brought for a dinner, for a community dinner is always one of the features of any public function. Some friend of the family goes to the priest of a sacred bundle and requests him to "open the bundle," and he slaughters a beef for the offering and the dinner, thus validating the request for the "opening of the bundle."

On October 14, 1922, I was in camp in the Arikara community of Armstrong, fifteen miles southeast of Elbowoods, North Dakota. A short time previous to this a death had occurred, and now on this day it was planned to "comfort the mourners." I was invited to be present, for, they said, "You, Pahok, are one of ourselves, so it is right and proper for you to take part with us in our affairs." (The Arikara, as well as the Pawnee, always call me by the name *Pahok* which had been conferred upon me some years before in the Pawnee tribe.) So I went and witnessed the ceremony.

Four-Rings was the officiating priest. The sacred bundle opened on this occasion was the one which is in the custody of an old woman named Štešta-kata. Four-Rings asked another old man, the leader of the Bear fraternity, in whose house

INDIAN NOTES

the ceremony was held, to assist him in the ritual. The house was built of logs and had an earthen floor. It was warmed by a wood fire burning in an iron stove standing in the center of the floor, and the sacred bundle was laid at the west, in the same relative positions as they would have had in the old-time earth-lodge of the Arikara. On the west wall, just above and to the rear of the sacred bundle, was suspended a bunch of wildsage (*Artemisia gnaphaloides*).

The ritual of this particular bundle is, in its movements, the reverse of those of the other sacred bundles of the tribe, so it is commonly designated as "The Left-handed Bundle." For this reason the stations of the fire-tender and the pipe-tender are respectively at the northeast and the north of the fireplace, instead of the southeast and the south.

When the ceremony was about to begin, a shovelful of live coals was brought from the stove and placed on the ground before the sacred bundle for the purpose of burning incense. Then the priest broke and pulverized some dried sweet-grass (*Savastana odorata*) from a braid of the same provided for that purpose, and sprinkled it upon the live coals. When the smoke of the incense began to rise the priest incensed himself first, and then his assistant did the same. This was done

INDIAN NOTES

by spreading the open hands over the incense, then they were rubbed together as though to wash them in the fragrant smoke, and a gesture was made as though gathering both hands full of the smoke and then spreading it down over the head and shoulders of the person in the common gesture of blessing. Then the priest incensed the sacred bundle and laid it back upon the altar, untied the binding thongs, opened out the bundle, and laid out in order the relics which it contains.

At this time a wooden bowl was brought and placed before the altar. Then the sacred relic pipe of the bundle was prepared, the bowl being attached to the stem and secured by a tie which was on the stem for that purpose.

Then a man was sent to fetch two small billets of wood which were laid in position parallel to each other about eighteen or twenty inches apart before the altar to serve as a rest for the sacred relic pipe, which was then laid on them horizontally, the bowl at the right (south) side of the altar, the mouthpiece at the left (north) side. That is to say, the pipe when laid in position had the bowl at the right and the mouthpiece at the left of the priest as he sat in the rear of the open sacred bundle.

While the man was gone to fetch these billets of wood on which to rest the pipe, the priest, kneel-

INDIAN NOTES

ing on one knee at the right-hand (south) side of the altar, held the relic pipe at an angle of forty-five degrees with the bowl on the ground, the while he appeared to be engaged in silent prayer and meditation, after which he laid the pipe to rest on the two wooden billets.

Then some water was brought and poured into the wooden bowl. The priest then chewed a substance derived from some plant, the species of which I did not learn. Having begun the chewing of this substance, he took up the bowl of water and held it aloft, then lowered it and carried it sunwise round the fireplace and back to the altar, where he again elevated the bowl of water toward the sky and then lowered it to the ground where it was before, then dropped into it from his mouth some of the chewed substance. Then with his fingers he removed some more of the chewed substance and placed it in the water in the bowl. Then with a brush of what appeared to be small twigs he stirred the mixture in the bowl of water.

Now the priest took the ear of sacred corn from the bundle and leaned it against the bowl of water so that it pointed toward the fireplace.

At this time a bundle of a few stalks of a certain kind of grass was brought, and the priest laid this about eighteen inches to the right (south) of the bowl of water. Then he directed the fire-tender

INDIAN NOTES

to make certain cuts of the beef which lay a little to the east of the fireplace. This was done as he directed.

The priest and his assistant now prepared pipes and smoking material on a cutting board and placed them on the left (north) side of the lodge midway between the fireplace and the north wall of the lodge. A man was then called and asked to occupy this station as pipe-tender. It was his office to fill and pass out the pipes and to take them up again after each period of smoking. The material used for smoking was a mixture of the old-time Arikara tobacco (*Nicotiana quadrialvis*), which is still cultivated in that tribe, and the inner bark of red dogwood (*Cornus stolonifera*).

Now a man was called upon to be the cook to boil the meat for the dinner. So he took a metal tub to use as a boiling pot, filled it half-full of water, and carried it out to the fire already prepared in the yard. Then he came in with another metal tub, and in this he carried out the meat and put it into the cooking vessel on the fire.

During the pause at this time the people who were present for the ceremony came forward one after another, bringing gifts which they laid before the sacred bundle at the altar, thus participating in the community of interest and endeavor

INDIAN NOTES

of the occasion. These gifts comprised articles of wearing apparel or any other objects of use or value, including money. These gifts were for the purpose, first, of compensating the officiating priest and his assistant, and the fire-tender, pipe-tender, cook, and waiters who served, and the rest to be distributed to old, sick, or needy people of the community.

When the bringing of gifts was finished, the people were all again seated and were quiet and attentive. Then the priest recited a part of what may be called the Arikara Book of Genesis. In the celebration of the ceremony of "comforting the mourners" this recital extends only so far as the account of the entrance of sickness and death into the world, and runs thus:

"All the different kinds and tribes of living beings, including the human race, the various kinds of mammals, all kinds of birds, of reptiles, fishes, all things which live and move in the water and upon and in the ground, and all the tribes of flowers and grasses, of trees and shrubs and every kind of plant, all living things, were first contained and took substance in the womb of Mother Earth.

"This closely restricted condition was grievous from the want of illumination and freedom. Little by little there came to all living things an

INDIAN NOTES

apprehension of the imperfection of their state, and more and more they felt the urge impelling them to emerge from their condition of inertia, from darkness and restraint, and to come out into the light and to attain liberty of movement over the surface of the earth.

“At that time of beginnings there were none of the living creatures as we see them now. There was no vegetation; no fishes in the waters, nor any birds or any insects in the air, or animals in the light of the sun upon the lap of Mother Earth. All still were concealed beneath her bosom. All things still were but in embryo. But these living creatures were exerting themselves and making all endeavor, for they had strong aspiration to come up into the light and to attain freedom. So they constantly continued to pray and grope, and to do their best to explore and to find some way to accomplish the purpose.

“All creatures were striving and doing what they could, each in its own way; but they met many difficulties and many obstacles which were hard to overcome. The mole tried to bore through the ground to the surface, and did succeed in doing so; but when he pushed through and faced the light, he was blinded by the brightness of the sun. He drew back from the dazzling light, and so today the mole still lives just below the surface of the ground.

INDIAN NOTES

“Then the people, that is to say, living things of all kinds, began to come forth from the opening of the earth. But before all had come out the earth closed upon part of them and kept them still restricted, so it is that badgers and gophers and all such animals, and the snakes, still have their dwelling in the ground.

Now the living beings which had come forth upon the surface began to move and to travel westward. In their journeying they came to a great water. Here was another difficulty to be overcome. All their powers must be exerted. Those which could fly over, as the fowls of the air, were required to do what they could. Others tried to make their way through the waters; but before all had overcome the difficulty, a part of them were trapped and overcome by the waters, and so there are still the people of the waters, such as the fishes of all kinds, and all other creatures which live in the water.

“Now the free-moving beings which had succeeded in coming through or crossing over the great water, traveled on again upon their course. After a time they came to a great, dense forest. So here their way was again impeded. Here, again, as always before, they prayed and called upon all the elements of the universe, and tried their best to open a way to pass through this great

INDIAN NOTES

forest which seemed impenetrable. And some made their way through this difficulty; but some again, as in previous cases, did not win through, and these remained in the woods, and still live there at the present time. These people are the deer, the moose, bears, porcupines, raccoons, bean mice, and all the forest-dwelling kind, large and small.

“And the God blessed the people of the human race and showed them still greater favor. To those who earnestly sought with prayer and fasting, to know his will, he revealed mysteries and gave power. He gave them the Sacred Bundle and the pipe to use in prayer, and taught them religion and instructed them how to worship, and we follow that teaching to this day. And God gave them roots of many kinds of plants from Mother Earth, that these should be medicines for the healing of wounds and the cure of sickness.

“And God blessed all the living creatures on the earth, the trees and vines and flowers and grasses, all the growing, living things upon the lap of Mother Earth which look up to the Sun; all the animals on the earth and in the waters, and the fowls of the air. He blessed all these, the plants and the animals, and said that they are all friends of human beings, and that we should not mistreat them, but that all creatures have their place in the

INDIAN NOTES

universe, and should be treated with respect. It was taught that the pipe should be used to offer smoke to all things which God had blessed. And so it has been done from ancient time through all the ages till the present time."

Now here we have an allegory. It is said that there were two creatures, two dogs, which were sleeping, and so were unnoticed and forgotten when smoke-offerings were made. Afterward these two dogs, whose names were Sickness and Death, awoke. And when they awoke they were grieved and angry because of the neglect. Then they said to the people, "You neglected us and made no smoke-offerings to us. Therefore in punishment of your carelessness and neglect of us we shall bite you. So you and all people who follow after you shall be bitten and shall suffer from Sickness and Death. And we will never leave you. We will follow after you and be with you always. 'So,' they said, 'Sickness and Death shall be always among the people of this world.'"

"And we see that it is even so with all things in this world. Our powers increase and then diminish; we rise and go forth in fresh strength and then we lie down in weariness; we rejoice in health and then languish in sickness; the sun rises and sets; the brightness and splendor of day are followed by the darkness of night; the moon waxes

INDIAN NOTES

and wanes; the flowers bloom in the springtime and are cut down by the frosts of autumn; the wind blows, and again there is calm; water rises as a vapor and floats in the air as clouds, and again falls as rain upon the earth; springs rise in the hills, and their water flows down into the rivers. So changes come to all things in this world; all things die and are born anew.

"So to you who mourn, I say your grief also shall pass away. If you continue to mourn day after day it will but give you more of sorrow. Now wipe away your tears and grieve no more."

When the priest reached that point in his recital which told of the prevailing power of sickness and death in the world, the women began to wail. The priest concluded his recital with this argument of the transitory conditions of life and all things in the world. He ceased speaking and for a moment gave way to his feelings by weeping. Then he recovered himself and said "*Nawa!*" which is the equivalent in the Arikara language for the words "So be it." When he said this, the wailing ceased.

Then the assistant priest was called to prepare the relic pipe, and the pipe-tender was called to take up the pipe from its rest and hand it to the assistant priest. The assistant priest untied the cord and removed the bowl from the stem. Using the mussel-shell for a cup, he took into his mouth

INDIAN NOTES

some of the medicine water from the wooden bowl; then with one of the stalks of grass which had been provided, he cleaned the pipe-stem and pipe and reattached the relic pipe to the stem and replaced the pipe upon the pipe-rest before the altar. Then the pipe-keeper was directed to bring all the common pipes to the altar, where they were also cleaned and were then returned to the pipe-tender's station.

Then the mussel-shell cup was wiped, and some medicine was taken from a bag and placed in the shell. The pipe-tender was next called to take up the relic pipe and to carry it round the fireplace and hand it to the assistant priest at the south side of the altar. The lighting stick was carried to the fireplace and ignited and brought back to the assistant priest who lighted the sacred pipe with it and made smoke-offerings to the four quarters, to the earth and to the sky, after which the pipe was carried round the entire circle of the company and the mouthpiece was presented to each person, who then either drew smoke from it and stroked the stem toward himself with both hands to invoke its blessing, or merely performed the gesture without actually drawing smoke.

After this communion smoking, one of the mourners, a daughter of the deceased woman, was called to come and stand before the sacred bundle

INDIAN NOTES

at the altar, with her face toward the fireplace. The ear of corn from the sacred bundle had been placed in the bowl of water into which some herbal extract had been injected as before mentioned. This ear of corn was taken from the bowl by the assistant priest and held above her head, then passed down the right side of her body, then down the back, down the left side, and down over the front, and replaced in the bowl of medicine water. The mourner was then directed to take the ear of corn from the bowl and pass it along between her lips, drawing thus into her mouth the medicine water which dripped from the ear of corn, and then to dip from the bowl with the mussel-shell and take the water into her mouth. She was now directed to walk to the fireplace and there to stand and bathe her face and hands with the mouthful of water she had taken from the ear of corn and from the mussel-shell out of the wooden bowl. Each of the mourners now came forward in turn and did likewise. So the tears of their mourning were washed away. One old woman, after she had performed this rite, commenced to weep. The fire-tender was directed to wipe away her tears for her and comfort her. This he did, and then dismissed her, lifting his right hand aloft, open, with palm forward in the gesture of peace.

After all the mourners had performed this rite,

INDIAN NOTES

the assistant priest took the wooden bowl, dipped some of the water from it with the mussel-shell, drank it, then with his lips drew some of the dripping water from the ear of corn and replaced the ear with the other relics of the sacred bundle.

Next he took up the bowl and carried it to the northwest quarter, and there poured out a little of the water, then to the northeast quarter, then to the southeast quarter, then to the southwest, at each quarter pouring out a little of the water. Then he drank again from the bowl and set it down where it was before by the altar. Thus all the four quarters of the universe, and the assistant priest for the people, were made participants with the mourners in the sorrow-cleansing efficacy of the medicine water.

At this time the priest left the room and went outside, upon the housetop, and called aloud the following proclamation:

"Come all ye, for Mother Corn has now completed the service for those who have been mourning! These people shall be no longer in sorrow, for Mother Corn has wiped away their tears. Come all ye, for Mother Corn has prepared a feast for all, for the old and the young! And this feast is for all those who are relatives of this family which was in sorrow and mourning. Come, for everything now has been done in the way ordained

INDIAN NOTES

by Mother Corn in ancient time! Come! Come all those who have gone before us and are living in another world! The feast is now ready, for Mother Corn has comforted the family which was afflicted with sorrow, and now there shall be no more mourning."

While the priest went outside and proclaimed from the housetop, the assistant priest blessed the food of the feast, which was about to be eaten, by taking a small piece of meat from that which had just been brought in from the cooking fire, and this he carried about the lodge circle, stopping to cut off and place a particle on the ground at each of the four quarters, then to the earth in the center at the fireplace, and a particle was offered to the sky and then placed in the fireplace.

The pipe-tender was called to take up the relic pipe of the sacred bundle, and bless himself from it, and then to bring to it from his station all the common pipes and have them blessed from the relic pipe.

Then the priest, seated at the rear of the sacred bundle and regarding the sacred relics contained in it, made an exhortation to the mourners and all the assembly. He said:

"I wish to call to your minds all the blessings which we enjoy from Mother Corn. Think of all she has done for us in the past summer. It is

INDIAN NOTES

from her bounty that we have been given a good crop of corn to supply our need for the coming winter. And she has provided for us many other good things. We live happily by her wise and good teachings. Today this Sacred Bundle is open before you all, and Mother Corn is speaking to you from it and she calls to you and counsels you in wisdom to walk in the right road through life. In these days so many persons are forgetful of the teachings of Mother Corn and are indifferent to the celebration of her mysteries. We ought to have the Sacred Bundle opened at least once or twice every year, because from it we are taught the good things from heaven, even as we see here today. Mother Corn has wiped away the tears of this family which was in sorrow. And these people will receive a blessing from Mother Corn in this feast, for Mother Corn rejoices in the feasts and gifts which are given in her name. And we have asked Mother Corn that grief and sorrow be taken away from us."

When he finished speaking, the people in the assembly called out "*Nawa!*"

Then the fire-tender, as chief waiter, took meat and broth from the cooking-pots and made ready to serve all the people. Meanwhile the assistant priest addressed the assembly, saying:

"I wish to say a few words concerning the part

INDIAN NOTES

I have taken in the work here today. It is not of my own will and desire that I have done this. It is not that I wish to put myself forward. It is a hard thing, a thing difficult and exacting for anyone to go through. But there are now but a few of us living who know anything of the ritual of this Sacred Bundle, and I am one of those few. And that is why Mother Corn has given me a part in this service. And I assure you all that I shall always do my best to assist in giving instruction whenever in future the Sacred Bundle shall be opened."

The people responded "*Nawa!*"

Then the fire-tender served food to the priest and his assistant, and then the fire-tender and his assistants served the boiled meat and broth, bread, and coffee to all the people.

After the priest and his assistant and the men mourners had eaten, the pipe-tender filled and lighted the pipe and passed it to them all in turn, so that all smoked in communion.

When they had smoked, the pipes were cleaned and put away, the sacred objects of the bundle were replaced in their covering, and the bundle was again tied up. When the people had finished eating, they arose and passed out of the house, speaking amiably with one another as they passed. Dusk was now coming on, and the people started for their homes.

INDIAN NOTES

A Teton Dakota was there present as the guest of an Arikara family with which he was visiting. Not understanding the Arikara language, nor knowing their customs, this scene was quite strange and unintelligible to him. He had been seated on the opposite side of the room from me, and had observed me there, so, as soon as we had gone outdoors, this Dakota came directly to me to ask me what the ceremony was and what it meant, for, he explained to me, being a visitor and a foreigner among the Arikara, he did not understand their language, and their customs differed from those of his people. The only common means of communication between the Dakota and the Arikara is the English language, of course. And he was desirous to learn from me what this Arikara ceremony was and what it signified.

MELVIN R. GILMORE

A PRE-PUEBLO SITE ON COLORADO RIVER

OF ALL the ancient Puebloan settlements whose remains may still be traced along the banks of the Virgin and Muddy rivers in southern Nevada, one of the most primitive, and probably one of the oldest, stood on the Colorado river at the very mouth of the Virgin. The course of the Colorado



FIG. 89.—Pre-Pueblo pit-dwelling after excavation; mouth of Virgin river, Clark county, Nevada

INDIAN NOTES

at this point is approximately east to west, the Virgin entering from the north. To the west of the junction of the two streams lies a broad flat, not more than ten or fifteen feet above the river level and consequently subject to floods. Here are various signs of old Paiute camps, and of one fairly extensive Pueblo settlement situated on the Virgin about a quarter of a mile from the Colorado; but this last has been so much disturbed by flood-waters that little can be learned from it. The main Pueblo village however, or at least the best preserved one today, lay on the flat top of a high gravel point, projecting out to the very brink of the Colorado, on the east side of the mouth of the Virgin, a point at least sixty feet high, which must have furnished a refuge from any ordinary high water.

This place was discovered by the writer, with Mr. Fay Perkins as guide, in April 1926, during one of the reconnoissance trips which were occasionally made during the course of our explorations at Pueblo Grande de Nevada.

The indications of the ancient settlement covered roughly a triangular plot of ground, lying along the western edge of the point beginning a hundred feet or so back from its tip, a plot which would measure about 415 feet from north to south and some 275 feet from east to west across its

INDIAN NOTES

widest part, which lay to the north. Plainest of all these indications were shallow depressions, most of them circular, many of them very dim, ranging usually from seven or eight to ten or fifteen feet in diameter. About twenty feet from the western edge, however, we discovered one depression much larger and plainer—thirty-one feet in diameter, eighteen inches deep, surrounded by a distinct raised rim or embankment.

A closer inspection of the ground over the whole area revealed many minute sherds of pottery lying among the gravel, and occasional chips and fragments of flint; while it was observed also that plainly artificial collections of bowlders occurred in various places, especially around the edges of the depressions.

The shallow, smaller depressions we interpreted as marking erstwhile pit-dwellings—we had seen such before in the vicinity of Pueblo Grande—but the deep, large one was something different, and we resolved to use the few hours before night-fall of the day of our first visit in testing it. With only two of us to work, there could be no hope of exploring the entire thing, so we resolved on a test pit near the center. At a depth of three feet ten inches below the bottom of the depression, or about five feet four inches below the level of the ground outside, we struck an adobe floor, upon

INDIAN NOTES

which lay black-on-gray Puebloan sherds, a few plain sherds, charcoal, and some animal bones. We had no time to dig to the wall to determine its character, but it was plain that we had found a circular chamber more than five feet deep and fully thirty feet in diameter—much larger and much deeper, and in size more like a true kiva or ceremonial chamber, than anything we had previously seen in that district. Of course there was no time to look for typical kiva features, such as fire-screens, ventilators, benches, or *sipapus*, but these could hardly have been expected in a kiva of this early period.

The test in this kiva, if such it was, occupied the first afternoon; but we returned another day with a team and wagon, bringing proper tools, camera, and enough provisions to enable us to remain two days longer, which was all the time we could spare from other essential work.

On this visit we tested some of the shallower depressions, which, as we had suspected, proved to represent semi-subterranean pit-dwellings. One small example was completely excavated. It measured only seven feet two inches in diameter, with a depth of fifteen inches, but it had a good adobe floor, and the sides of the hole, which formed the wall from the ground level down, were plastered with adobe. From the surface of the

INDIAN NOTES

ground upward the walls had evidently been made of adobe in which were set bowlders ten or twelve inches long and three or four inches in diameter. There was no fireplace, although some charcoal appeared on the floor; also a few potsherds and a bone awl.

For our next test we tried one of the larger depressions. It was too large to completely clear out with our limited time, so a trench was dug across it from west to east. This proved to be a pit-dwelling fifteen inches deep, similar to the first one, adobe floor and all, except that it was much larger, measuring fourteen feet ten inches in diameter. As sometimes occurred with large rooms in this region, posts had been needed to support the walls and roof, and these had left unmistakable holes in the floor along the wall. But the most interesting feature of the room was a storage-pit on the northwest side, about two feet ten inches from the wall. This was bottle-shape, with a small opening covered with a stone slab about ten inches in diameter, neatly chipped to fit, and set flush with the floor. Raising this stone cover and removing the dirt that had sifted into the pit, we found that below the neck it expanded, showing a diameter of fourteen inches instead of about eight inches, and that the bottom was eighteen inches below the level of the

INDIAN NOTES

floor. The pit had been carefully lined with adobe plaster; but it yielded only a worked slab of bone and a few bones of food animals. In the room itself were found typical Puebloan pottery fragments—black-on-gray and plain,—some red paint, and a few animal bones.

The third building tested turned out to be of entirely different character, although, judging from most of the pottery it yielded, it belonged to the same period. The pit averaged thirteen inches deep, and was roughly rectangular instead of circular, with a width of about twelve feet from east to west and a length of seventeen feet. There was no adobe floor—only the bare, naturally cemented gravel, and the compact gravel sides of the pit were not plastered. From the ground upward the walls of the structure had been wattle-and-daub, supported on large driftwood poles from the Colorado—sticks five or six inches in diameter. This we learned from imprints on the blocks of fallen clay wall material which filled the pit, blocks hardened and preserved by the action of fire. Doubtless this structure had been burned. From the charred materials found, the roof must have been constructed of arrow-weeds and tules supported by poles, and probably covered, as usual, with a layer of adobe. Most of the pottery appearing in this structure was similar to that

INDIAN NOTES

found elsewhere on the site; but near the middle of the building lay many fragments of a large, crude, plain bowl with widely flaring rim—a new type to us. Among the miscellaneous articles found in the digging was a simple bone awl.



FIG. 90.—Skeleton found on a Pre-Pueblo site at the mouth of Virgin river, Clark county, Nevada

While working along the western edge of this wattle-and-daub house a badger hole was encountered in which lay an unmistakable human finger-bone. Suspecting that this might come from a skeleton not far distant, we traced the hole back,

INDIAN NOTES

and soon found it. The grave had been laboriously dug down into the cemented gravel, three feet long, one foot nine inches wide, and two feet nine inches deep, and in it lay the skeleton of an aged man, partly sitting, partly reclining, heading south, with his legs slightly tipped toward the west. The left arm was slightly bent, the right lay extended at the side. The skull was protected by a flat slab of stone on each side and another over the top.

The body had been swathed in fur-cloth robes, of which crumbling traces remained; these had been tied about the body with bundles of fine twine which was too greatly decayed to tell whether the material had been Indian hemp or cotton. About the head had been a fringed head-band made of similar twine, and at the sides of the head two ear-ornaments made of discs cut from *Oliva* shells from the Pacific, each with a perforation in the middle, through which passed a knotted string, which unfortunately crumbled at the touch.

Near the right hand of the skeleton was a dagger-like implement made of bone; a primitive tubular stone pipe, straight, like a cigar-holder; the crumbling fragments of a turtle-shell, and a mass of yellow paint which Mr. Perkins, who is an experienced prospector, identified as iron sulphide.

INDIAN NOTES

The skeleton was in fair condition, and the back of the skull showed none of the artificial flattening sometimes seen in the skulls found at Pueblo Grande.

This completed our tests at this site, except for the excavation of a circular storage pit near the northwestern edge of the village—a pit three feet ten inches deep and four feet eight inches in diameter, but which contained nothing of interest.

Our conclusion that this settlement was one of the oldest in the region, older even than Pueblo Grande de Nevada, rests on two classes of evidence, the houses and the pottery.

First of all, we have the fact that the houses, although yielding typical Puebloan pottery, are all of the primitive pit type, scattered about without definite arrangement, and without any trace of the rectangular rooms, built in connected rows, usually found at the other sites.

Secondly, we have the fact that the pottery from this site consists only of plain ware and of gray bowls with designs in black on the inside, designs showing rather crude brushwork, without any trace of the corrugated ware so abundant on most of the other sites.

The crudeness of the houses, even when associated with Pueblo pottery, does not of itself neces-

INDIAN NOTES

sarily prove great age. But when we learn that corrugated pottery, in its simplest form, did not originate until the late Pre-Pueblo period, we have evidence of real value.

So when we find a Puebloan village with crude pit-houses only and with black-and-gray but *no corrugated pottery*, we can be reasonably sure that it belongs to the early Pre-Pueblo period, and is really quite old, as Pueblo ruins go.

M. R. HARRINGTON

CROW WAR BUNDLE OF TWO-LEGGINGS

THE sacred bundle herein described was owned by Two-Leggings, chief of the River Crows, from whom the writer obtained it in the summer of 1922, when its former owner communicated the following information regarding it.¹

The bundle was originated by Weasel-Moccasin, who transferred it to Wolf-Chaser, an elder brother of Two-Leggings, who in turn transferred it to Two-Leggings at the time he first started to go to war and before he had acquired a medicine of his own.

The cover of the medicine-bundle (fig. 91) depicts the vision of Weasel-Moccasin, in which a

¹ This interesting object has been generously presented to the Museum by Mr. Wildschut.—EDITOR.

INDIAN NOTES

horse was seen standing in the sky and which afterward gave him the medicine represented by the bundle. While in the sky the horse was struck by lightning, terminating in eagle-claws. The painted stripes on the cover indicate the sky, while the yellowish paint is symbolic of clouds.

In the pack are found the several articles (fig. 92)



FIG. 91.—Cover of the Crow war bundle. (14/6481)

to which Two-Leggings gave the following symbolic meanings:

(1) A feather necklace was tied round the horse's neck, by the power of which the horse may feel as light as a feather and therefore be able to run faster and easier. (2) The same principle is symbolized by an eagle-plume attached to a hawk-feather, which is tied to the horse's tail. (3) The little bag of herbs is used as a medicine

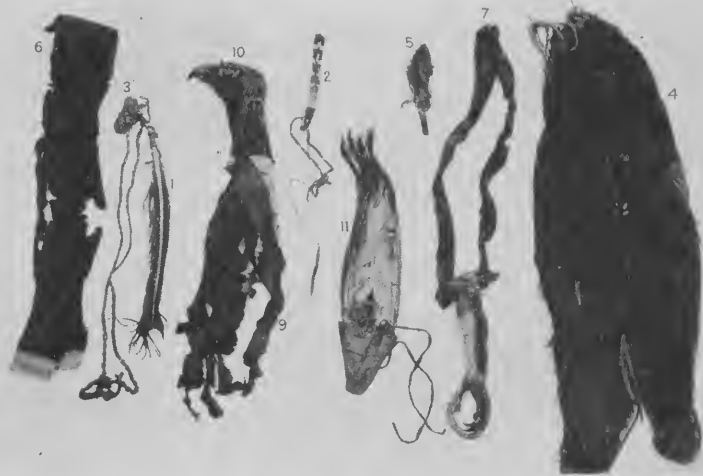


FIG. 92.—Objects composing the war bundle of Two-Leggings. (14/6481)

INDIAN NOTES

for the horse whenever it becomes weary: a pinch of the herbs is placed inside the horse's mouth and in its nostrils for the purpose of renewing the animal's strength and wind. (4) The bear-hair and bear-claws fastened round the horse's neck are supposed to be potent in keeping the horse fat and in prime condition, even during an otherwise exhausting ride. (5) The swallow is significant of the power of that bird to fly speedily through a great flock of its kind without touching one; the owner of the medicine therefore ascribes this power to himself and his horse in being able to evade a number of enemies without mishap. (6) The blue cloth represents good luck in general. (7) A strip of otter-skin used as a necklace, attached to which is an eagle-claw. This necklace was worn over the left shoulder and under the right arm. The eagle-claw is symbolic of the lightning striking the horse and ending in eagle-claws, as described in the vision, as well as of the power of the eagle to pounce upon its enemy, a power which is thereby given to the owner of the bundle. (8) A horse's hoof (not shown in the illustration) is supposed to impart the power to make easy the capture of enemy horses. (9) The colored ribbons, attached to No. 10, are emblematic of the sky as seen in the vision. (10) When going into battle the owner ties to his chest the eagle's head con-

INDIAN NOTES

tained in the bundle and repeats the related songs and prayers. By wearing the eagle in this wise, not only is the flight of the bird symbolized, but the owner absorbs the power of flight, vision, and noiseless yet swift approach, to the confusion of the enemy and his horses. (11) An eagle-feather head-ornament, worn attached to the back of the head, has the same symbolic value as No. 10.

During the ceremony the owner smoked a pipe filled with a mixture of buffalo-chip, sweetgrass, and tobacco, pointed the stem toward the earth, and expressed the wish that he wanted to be on earth a little longer if only for the purpose of taking revenge on the enemy. After expressing this desire the stem was pointed in the direction of the enemy while the owner said, "Their hearts are weak and we will catch them easily."

WILLIAM WILDSCHUT

A NORSE BRONZE IMPLEMENT FROM CANADA

THAT a curious corroded implement of bronze, now in this Museum, may have come to America in a "dragonship" sailed by Norsemen four or five hundred years before the days of Columbus, is the opinion of Mr. L. H. Kylberg of Stockholm, Sweden, who has made a special study of

INDIAN NOTES

the subject. At least, he says, the object is of distinctly Scandinavian style, and was made between 600 and 1000 A.D.

This object would have attracted little attention if picked up in Norway or Sweden, but such is not the case. It was found in Canada, near Brantford, Ontario, which makes it at least possible that it formed part of the equipment carried by the Norse discoverers of America.

The specimen is a wedge-shape tool of bronze, of the kind known to antiquarians as a palstaff, and measures about $3\frac{3}{4}$ inches in length, with a width of $2\frac{3}{10}$ inches at the edge of the blade. It is provided with a socket in the base, by means of which it could be fitted to the butt of a pike or a spear, or to one end of a staff. On one side may be seen the remains of a ring or loop for the reception of a cord, the other end of which was doubtless attached to the shaft to prevent loss of the implement should it have worked loose. Along each side may be seen faint ridges left by the mold in which it was cast.

Such an implement, outside of its possibilities as a weapon, would have been useful in chopping ice, in digging, or perhaps even in breaking up and splitting firewood.

The story of its finding is a rather unusual one. In the fall of 1907 the writer was making some

INDIAN NOTES

investigations among the Iroquois tribes on Grand River reserve, near Brantford, Ontario, when he received word that a certain Cayuga Indian known as James Jamieson had died, and that his family wished to sell his Indian costume and ornaments.



FIG. 93.—Bronze palstaff of Scandinavian origin, found in a field on Grand River reserve, Ontario. Length, 3.75 in. (11/273)

I visited this family on October 5, and after I had succeeded in buying a number of specimens of ethnological interest, the Indians brought forward a rough box containing flint arrowheads and other ancient stone specimens, asking me if I wished to buy "some real old Indian things" which Jamieson had picked up on the surface of plowed fields in the Indian reservation along

Grand river, presumably on the sites of ancient Indian villages. I looked over the dusty contents of the box and found the bronze implement among the arrowpoints, pottery fragments, and broken

INDIAN NOTES

stone celts. When I told the family that the object was *not* of Indian origin, they seemed much surprised, and stated that the old man had picked it up with the other things, and they had naturally thought it to be of Indian make. I bought it for seventy-five cents.

The specimen is clearly not of American origin, but is of ancient European—Mr. Kylberg says Scandinavian—make, which leads to the question, How did it get there? How could an ancient European bronze implement of a type that had passed out of use long before the discovery of America by Columbus, find its way to a prehistoric Indian village-site now occupied by corn-fields of modern Indians on an Indian reservation in Canada?

Several possibilities present themselves. Perhaps, for example, it was brought over by some white man in modern times and lost on the field where found. This does not seem probable on account of the remoteness of the spot and the rural character of the white people adjoining the reservation. The land has been Iroquois property for more than a century, and it seems most unlikely that a modern white man who would be interested in acquiring such an object should lose it at a remote ancient village-site on a modern Indian reservation.

INDIAN NOTES

Or, possibly some Indian trader, noting that the tribes liked copper, may have brought a number of such objects from Europe to trade with the Indians in the early days of colonization, and it may have fallen into native hands in this way. This is rendered doubtful from the fact that the Indians obtained implements of iron at an early date from the whites, and very soon perceived its superiority to copper implements, and bronze looks very much like copper. For this reason it seems doubtful that the Indians could have taken enough interest in such goods to make it worth the traders' while to import them. Another important point in this connection is the fact that the object seems to have been found on a pre-Colonial village-site occupied by people who still used stone-age implements, presumably before the day of the traders.

Then there is the possibility that the specimen was not found where claimed, but had been given or sold to the old Indian by some white man. This seems very unlikely from the fact that it was regarded as an Indian implement, was kept in a box full of flint arrowheads, potsherds, and fragmentary stone implements, considered of little value, and was sold for a pittance.

Perhaps more plausible than any other explanation is the possibility that some early Norse

INDIAN NOTES

explorer along the coast may have lost it or traded it to the Indians, and that it was traded in from tribe to tribe until it reached the village on Grand river where it was finally lost by its native owner, to be found again perhaps a thousand years later by the Cayuga, James Jamieson.

M. R. HARRINGTON

THE GAME OF DOUBLE-BALL, OR TWIN-BALL

THE game of double-ball, or twin-ball, was played by girls in many different Indian tribes. The implements of the game were the twin-ball and playing sticks. The twin-ball consisted of two small, light balls of equal size, each about three inches in diameter, connected by a thong about eight inches long. The balls made by the Indians for playing this game were made of soft deerskin and stuffed with feathers, hair, or some such light and elastic material. The playing stick was about three feet in length and curved at the end. The ball must be played entirely with the stick. To touch the ball with the hand while in play constituted a foul.

The ground on which the game was played was long, like a football ground or a hockey ground. At each end was a goal marked by two posts or

INDIAN NOTES

two mounds. The ball was put in play in the middle of the field and the game required that it should be played thence to and through between the goal posts at one end or the other. If the ball were played outside the goal posts and beyond, it must be played back into the field and then properly on through between the goal posts before the side could score on it.

The game was played by two contending sides of eight or more girls on each side. The rules and regulations were very adaptable to various conditions. Two parties playing the game might make their regulations and rules by mutual agreement as to the number of players on a side, the length of ground, and so forth.

We may suppose two opposing sides, which we may call the Reds and the Blues, were playing. We may designate the two goals as A and B. The Reds were facing goal A and the Blues were facing goal B. The twin-ball was put in play between them. As it was tossed into the air the Red players advanced and tried to engage the ball as it fell and to send it over the heads of their opponents, the Blues, and on toward goal A. But the Blues at the same time tried to intercept it and send it toward goal B. Thus the two sides were actively contending, surging forward and backward, the ball now moving nearer to one goal and then

INDIAN NOTES

perhaps being in turn pressed back toward the other. It was a very active game, requiring the highest coördination of eye and all movements. One may well fancy that the two connected balls would present an infinite number of different positions toward the playing stick, and therefore necessitate the greatest celerity and accuracy in engaging the connecting thong with the playing stick.

MELVIN R. GILMORE

DAKOTA MOURNING CUSTOMS¹

WHENEVER a child died the parents gashed their own legs as a sign of mourning. This was the custom for parents and other near relatives. With a sharp-pointed knife they would gash the calves of their legs until they bled profusely. Taking hold of the skin with the thumb and finger of one hand they would lift it up and with the other hand they would insert the point of the knife blade and thrust it through. While bleeding from these wounds they made some little flat sticks which they skewered into and through these punctures in the skin and left them there.

¹ Translation, obtained by Dr. Melvin R. Gilmore, of one of the Dakota texts of George Bushotter in the archives of the Bureau of American Ethnology, Washington.

INDIAN NOTES

Then they walked about, bleeding from the wounds and crying from grief.

Women as well as men thus gashed themselves all around between knees and ankles. The women mourners not only thus gashed themselves, but they also bobbed off their hair all around, at the neck. So they looked very miserable as they walked about mourning. They also dressed only in their poorest old worn and ragged garments while they were in mourning.

RECENT ACCESSIONS BY GIFT

From Mr. Irwin Hayden:

Thirty-one potsherds. Casa Grande, Gila valley, Arizona.

From Mr. Allen B. Cross:

Bell pestle; smoothing stone. Shinnecock hills, Long Island.

From Mrs. Thea Heye:

Basket. Hupa. California.

Wooden carving representing a woman nursing an infant. Makah. Washington.

Two small oval baskets; oval basket; two circular baskets; five circular baskets decorated with red and black feathers; four circular baskets decorated with black feathers; circular basket decorated with red feathers; two circular baskets decorated with red and black feathers, and shell and glass beads; oval basket decorated with black feathers and shell beads; oval basket decorated with red feathers; two oval baskets decorated with red and black feathers. Pomo. California.

INDIAN NOTES

Bottle-neck basket. Mono. California.

Small basket decorated with glass beads. Pima. Arizona.

Two large bowls, white ware with red and black painted decoration inside and outside; jar with flaring rim, white ware with red and black painted decoration. Zuñi, New Mexico.

Very large jar with scalloped rim, white ware with red and black painted decoration. Keres. Santa Ana, New Mexico.

From Ye Old Curiosity Shop:

Fish-net of sinew with wooden floats and antler sinkers attached. Eskimo. Kotzebue sound, Alaska.

From Mrs. Burlock Edkin Rabell:

Jar of unbaked natural colored clay. Gay Head tribe of the Wampanoag.

From University of Washington:

Plaster cast of stone in University of Washington Museum in Seattle. Original from the Quilliate Indians. Oriental designs supposed to have been inspired by the swan.

From Mr. Daniel C. Beard:

Pair of strips and uppers for moccasins made of silk decorated with moose-hair and glass beads. Huron.

From Mr. Harry Squires:

Pestle; eight arrowpoints. Bridgehampton, New York.

From Mr. Edward Borein:

Wooden masher for salmon eggs; clapper rattle. Makah. Washington.

From Mr. Ernest Schernikow:

Five wash drawings of Indian heads.

From Mr. H. E. Sargent:

Scoria mortar with three legs and small conical pestle. Owned by Captain Jim, last full-blood at the Round House Rancheria near Grub Gulch. At his death in 1925 it

INDIAN NOTES

was acquired by William Bassett who gave it to Mr. Sargent. Mono. California.

From Mr. E. Bloch:

Thirty-two cylindrical beads of white composition; seventeen tablets of green composition with Mexican head in relief. Humboldt county, California.

From Miss Hope Ives Collins:

Seventeen arrowpoints. Branford, Connecticut.

From Mrs. James H. Cathey, in memory of her son, Julian C. Cathey:

Nine axes; four celts; chunky stone; two quarry blanks; three pieces of steatite; polishing stone; sharpening stone; three pipes; two hundred and seventeen points; sixty-nine potsherds; twenty-two pieces of pipestem. Sylva, Jackson county, North Carolina.

From Mr. Marion Eppley:

Gambling set consisting of: (a) basket, (b) set of four counting sticks, (c) set of three peach-stone dice, (d) set of three peach-stone dice, (e) set of four plum-stone dice, (f) set of four peach-stone dice, (g) set of four plum-stone dice painted red, (h) set of four plum-stone dice painted red. Porcupine-tail hairbrush; porcupine-tail hairbrush with beaded decoration. Crow Montana.

From Mr. I. H. Larom:

Deer-bone toss-and-catch game with copper pin. Crow. Montana.

From Mrs. Clair Sommerville, in memory of her father, Dr. P. W. O'Brien:

Large grooved ax. Westchester county, New York.

From Mr. Kennedy Bozeman, in memory of Alanson B. Skinner:

Chipped celt; two hammerstones. Kreicherville, Staten Island:

From Mr. Reginald Pelham Bolton:

Stone cone; two bell pestles. Slant, Scott county, Virginia.

INDIAN NOTES

From Mr. James Terry Duce:

Small jar with animal-figure handle. Bouquete, Province of Chiriqui, Panama.

From Rev. Douglas L. Rights:

Twenty-seven potsherds; fragment of steatite dish. Roaring River, Wilkes county, North Carolina.

Six potsherds; fragment of miniature jar; fragment of deer bone awl. Steelman place, west bank of the Yadkin River, twenty miles west of Winston-Salem; North Carolina.

Four potsherds; five arrowpoints. Winston-Salem, North Carolina.

Five potsherds. Town Fork Creek, Stokes county, North Carolina.

From Mr. F. S. Dellenbaugh:

Ninety photographs.

Pottery canteen, red ware. Zuñi, New Mexico.

From Mrs. Reginald Barclay:

Woven sash. Huron.

From Mr. F. J. Judd:

Forty-three arrow and spear points. Watertown, Litchfield county, Connecticut.

From Mrs. Alice L. de Santiago:

Small zemi; three pottery dish handles representing a head. Porto Rico.

From Mr. Franklin S. Smith:

Three pairs of moccasins; pipe and stem; club; pipe-bag; necklace. Sioux. South Dakota.

Twelve arrowpoints. Missouri.

Twenty-five lantern slides; seventeen photographs; seventeen negatives.

INDIAN NOTES

RECENT LIBRARY ACCESSIONS

- APUNCHIC Jesúsristoc chuscu evangeliocuna o sea los cuatro evangelios traducidos al Quechua de los departamentos de Huánacu-Ancash, junto con el correspondiente Castellano. London and New York, 1923.
- [AYMARÁ.] El evangelio de Jesu Christo segun San Lucas en Aymará y Español. Londres, 1921.
- BOMPAS, Rt. Rev. W. C. Lessons and prayers in the Tenni or Slavi language of the Indians of Mackenzie river in the Northwest territory of Canada. London, 1892. (In syllabic characters.)
- [—] Lessons and prayers in the Tenni or Slavi language of the Indians of Mackenzie river, in the North-west territory of Canada. [London, 1890.]
- [—] The epistles. Translated into the Teni (or Slavé) language of the Indians of Mackenzie river, northwest Canada. By the Right Rev. the Bishop of Mackenzie River. London, 1891.
- [—] The acts of the apostles, and the epistles, translated into the Tenni or Slavé language, for the Indians of Mackenzie river, north-west Canada. By the Right Rev. the Bishop of Mackenzie River. In the syllabic character. London, 1891.
- [—] Manual of devotion, in the Beaver Indian dialect. Compiled from the manuals of the venerable Archdeacon Kirkby, by the Bishop of Athabasca, for the use of the Indians in the Athabasca diocese. London, [1880.] (In syllabic characters.)
- [—] Cree primer. London, 1893. (In syllabic characters.)
- [—, and REEVE, Rev. W. D.] The gospel of St. Matthew translated into the Slave language for the Indians of north-west America. In the syllabic character. London, 1886.

INDIAN NOTES

- [BOMPAS, *Rt. Rev. W. C., and REEVE, Rev. W. D.*] The gospel of St. Mark translated into the Slavé language, for Indians of north-west America. In the syllabic character. London, 1886.
- [—, —] The gospel of St. Luke translated into the Slavé language for Indians of north-west America in the syllabic character. London, 1890.
- [—, —] The gospel of St. John, translated into the Slavé language, for Indians of north-west America. In the syllabic character. London, 1890.
- [BRETT, *Rev. W. H.* Lord's prayer, St. Luke, Apostles' creed, in Caribi. London, n.d.]
- [—, Lord's prayer, St. Luke, Apostles' creed, in Warau. London, n.d.]
- [—] Simple questions on the historical parts of the holy Bible, for the instruction of the Acawoio Indians at the missions in Guiana. London, 1898.
- [—] Questions on the apostles' creed, with other simple instruction, for the Caribi Indians at the missions in Guiana. [London, n.d.]
- [—] Simple questions on the historical parts of the holy Bible, for the instruction of the Caribi Indians at the missions in Guiana. [London, n.d.]
- [—] Questions on the apostles' creed with other simple instruction, for the Warau Indians at the missions in Guiana. [London, n.d.]
- [—] Adaieli wacinaci. Okonomuntu ajiahu. London, 1856. (The gospels in the Arawak language.)
- [—] Questions on the apostles' creed, with other simple instruction, for the Arawâk Indians at the missions in Guiana. [London, n.d.]
- [—] Ki-cyboróri-gun poh eygamánin serra main . . . Hcawóio Indian language. First part of Genesis and the gospel of St. Matthew, with supplementary extracts from

INDIAN NOTES

- the other gospels, including the parables of our Lord. London [n.d.].
- [CARIB.] Uganu buiditi kaysi St. Mark. The gospel according to St. Mark in Carib. London, 1901.
- [—] Uganu buiditi kisi St. John. The gospel according to St. John in Carib. London, 1902.
- [COPPER ESKIMO.] Okautsit tussanaktut Mark. (St. Mark's gospel in the dialect of the Mackenzie River Eskimo. Tentative edition.) London, 1920.
- [CREE.] The first catechism of Christian instruction and doctrine in the Cree language. London, 1911. (In syllabic characters.)
- [DAKOTA.] Hanabanna gais /tayetu cekiyapi token ptekena cyapi kte cin ga litany . . . Printed for use at the Sioux mission, Manitoba, Canada . . . London, 1889. (Prayers in the Dakota language.)
- [ERDMANN, Friedrich.] Testamentetokak Hiobib aglangit, Salomoblo imgerusersoanga tikkilugut. [Old Testament Job's his book and Solomon's his great songs coming to.] Stolpen, 1871. (Printed for the use of the Moravian mission in Labrador.)
- [ESKIMO.] The book of Psalms [translated into the Baffinland dialect of Eskimo, in syllabic characters.] London, 1917.
- [—] The gospel according to St. Mark [in English and Eskimo (Labrador dialect)]. London, 1916.
- [—] The New Testament of our Lord and Saviour Jesus Christ [translated into Baffinland Eskimo, in syllabic characters]. London, 1920.
- [—] A light to lighten the Gentiles . . . For the use of the Eskimo in Ungava. Compiled by a missionary of the Church of England in Ungava. London, 1910. (In syllabic characters.)
- FROST, Rev. F., ed. The Ojibway church hymn book . . . London, 1924.

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- GARRIOCH, *Rev.* A. C. The gospel according to St. Mark, translated into the Beaver language. London, 1886.
- Manual of devotion in the Beaver Indian language. London, 1886. (In syllabic characters.)
- The gospel according to St. Mark. Translated . . . into the language of the Beaver Indians, of the diocese of Athabasca. London, [1886]. (In syllabic characters.)
- GRIFFIN, *Rev.* J. T. Cree daily Bible readings. Approved by the Bishop of Moosonee for use in Moosonee diocese. London, 1920. (In syllabic characters.)
- HARRISON, *Rev.* Charles. St. Matthew giē giatlan las. St. Matthew, Haida. London, 1891.
- Old Testament stories in the Haida language. London, 1893.
- [HORDEN, *Rt. Rev.* John. The New Testament in Moose Cree. Reprinted in syllabic characters from the edition of 1876.] London, 1922.
- Bible and gospel history in the language of the Cree Indians of north-west America. London, 1892. (In syllabic characters.)
- The book of common prayer and admistration of the sacraments and other rites and ceremonies of the church . . . together with the psalter or psalms of David. Translated into the language of the Cree Indians of the diocese of Moosonee. London, (1922). (In syllabic characters.)
- A collection of psalms and hymns in the language of the Cree Indians of north-west America. Revised edition. London, (1925). (In syllabic characters.)
- A grammar of the Cree language, as spoken by the Cree Indians of North America. London, 1881.
- The church catechism in the language of the Cree Indians of north-west America. London, 1892.
- *and* SANDERS, *Rev.* J. The acts of the apostles translated

INDIAN NOTES

- into the language of the Ojibbeway Indians of the diocese of Moosonee. London, 1902. (In syllabic characters.)
- , — The book of common prayer and administration of the sacraments . . . translated into the language of the Ojibbeway Indians in the diocese of Moosonee. London, 1919. (In syllabic characters.)
- , — The Moosonee hymnal translated into the Ojibbeway language. London, 1919. (In syllabic characters.)
- HUNTER, *Rev. James*. The gospel according to St. Mark, translated into the language of the Cree Indians. London, 1876.
- The book of common prayer, and administration of the sacraments . . . Translated into the language of the Cree Indians of the diocese of Rupert's land, north-west America. "Archdeacon Hunter's translation." London, 1905. (In syllabic characters.)
- Nikumoowe mussinàhikun. The book of Psalms, translated into the language of the Cree Indians of north-west America. London, 1876.
- Oo tapwàtumoowin mena oo tipetotumoowin ootayumehaw. The faith and duty of a Christian, translated into the language of the Cree Indians of the diocese of Rupert's land, north-west America. London, 1874.
- Oo meyo achimoowin St. Matthew. The gospel according to St. Matthew; translated into the language of the Cree Indians, of the diocese of Rupert's Land, north-west America. London, 1877.
- and MACKAY, *Rev. J. A.* The book of common prayer, and administration of the sacraments . . . Translated into the language of the Cree Indians. London, 1917. (In syllabic and Roman characters.)
- , — The church catechism translated into the Cree Indians language. London, 1925. (In syllabic characters.)

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HUNTER, Mrs. [Jean.] Nikumooowina. Hymns translated by Mrs. Hunter into the language of the Cree Indians, of the diocese of Rupert's land, north-west America. London, 1900.

KEEN, Rev. J. H. Acts of the apostles in Haida. London, 1898.

— The gospel according to St. Luke in Haida. London, 1899.

— The gospel according to St. John in Haida. London, 1899.

— A grammar of the Haida language. London, 1906. (Mimeograph copy.)

KIRKBY, Rev. W. W. Hymns, prayers and instruction, in the Chipewyan language. London, [1924.] (In syllabic characters.)

— Portions of the book of common prayer, and administration of the sacraments . . . Translated into the language of the Chipewyan Indians of N. W. America. London, 1907. (In syllabic characters.)

— and BOMPAS, Rt. Rev. W. C. Portions of the book of common prayer, hymns &c., in the Chipewyan language. By Archdeacon Kirkby. Adapted for the use of the Slavi Indians by the Right Reverend W. C. Bompas, D.D., Bishop of Athabasca. London, [1879?] (In syllabic characters.)

[KWAKIUTL.] Portions of the book of common prayer. Kwā-gūtl. London, 1916.

— A Kwāgūtl translation of hymns as sung in the C. M. S. missions on the north of Vancouver island. New edition. [London,] 1916.

[LENGUA.] Nimpaiwa ningminaigmäschäma (original hymns and paraphrases of well-known hymns in the Lengua language as spoken by a tribe of Indians of the Paraguayan Chaco). London, 1911.

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- LENGUA. Nimpasmo nimpaiwa nelmathnangkama. Oracion comun. Portions of the book of common prayer in the Lengua language as spoken by a tribe of Indians of the Paraguayan Chaco. London, 1907.
- MACKAY, Rev. J. A. The pathway of safety, by the *Right Rev.* Ashton Oxenden, D. D. . . . Translated by the Rev. J. A. Mackay, D. D. . . . into the language of the Cree Indians of the ecclesiastical province of Rupert's land, north-west Canada. London, [1924.] (In syllabic characters.)
- Psalms and hymns in the language of the Cree Indians of the diocese of Saskatchewan, north-west America. London, (1924.)
- and GRIFFIN, Rev. J. T. Family prayers compiled and translated into the syllabic character of the Cree language (Moosonee). Revised by the Rev. J. T. Griffin, missionary, Fort Albany. London, 1924.
- [MASON, Rev. William. The New Testament in Plains Cree. (Revised version, 1904.)] London, 1924. (In syllabic characters.)
- [— The Bible in Plains Cree.] London, 1908. (In syllabic characters.)
- MCCULLAGH, Rev. J. B. Nišga primer. Part I. Spelling and reading. Anspelsqum šim algiuk . . . For use in the day-school at Aiyansh mission, Nass river, British Columbia. London, 1897.
- MCDONALD, Rev. Robert. A grammar of the Tukudh language. London, 1911.
- Chilig Takudh tshah zit. Hymns in the Takudh language. New edition, with additional hymns from hymnal companion, &c. London, 1924.
- Book of common prayer and administration of the sacraments . . . Translated into the Takudh tongue. Revised edition. London, 1924.

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- [McDONALD, *Rev.* Robert.] Ettunetle rsyotitinyoo kwunduk nyukwun treltsei. (Ostervald's summary of Bible history and Oxenden's family prayers, etc., in the Tukudh language.) London, 1922.
- [?—] Jisus Kreist nyiwhe kukwadhut ako nyiwahasi vi hlukwinadhun kechid. [The New Testament in Tukudh.] London, 1920.
- [?—] A commentary on the gospel according to St. Matthew in Takudh. London, 1921.
- PECK, *Rev.* Edmund. Portions of the holy scripture, for the use of the Esquimaux on the northern and eastern shores of Hudson's bay. London, 1894. (In syllabic characters.)
- PECK, *Rev.* E. J., and WALTON, *Rev.* W. G. Portions of the book of common prayer together with hymns and addresses in Eskimo by the Rev. E. J. Peck missionary to the Eskimo of Baffin's land also Eskimo hymns by the Rev. W. G. Walton C. M. S. missionary to the Eskimo of the N. E. shore of Hudson bay. London, 1924. (In syllabic characters.)
- STEWART, *Rev.* S. M. A short catechism of Christian doctrine and hymns . . . for the use of the Eskimo in Ungava. London, 1925. (In syllabic characters.)
- TIMS, *Rev.* John W. The gospel according to Matthew. Translated into the language of the Blackfoot Indians. London, 1890
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INDIAN NOTES

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NOTES

DR. LOTHROP'S Pottery of Costa Rica and Nicaragua, published in two volumes as Volume VIII of *Contributions from the Museum*, has recently been distributed and already has received most favorable comment by students of aboriginal American cultures. This work embodies the results of the author's research during fifteen months in the countries of which it treats, as well as of inspection of the principal ceramic collections in American and Europe, excepting those of Sweden, Germany, and Austria, which are partly available through other publications. The first part of the work is devoted to a discussion of linguistic distribution and a résumé of the early historical accounts of the culture of the tribes treated. In Part II is defined the archeology of the Pacific region and of the Atlantic coast of Nicaragua, and the ceramics are described in detail, while Part III is given to a discussion of the Highland area and southern Costa Rica in similar fashion. The results of these studies are summarized in Part IV. In appendices are found a descriptive list of archeological sites, translations of important

INDIAN NOTES

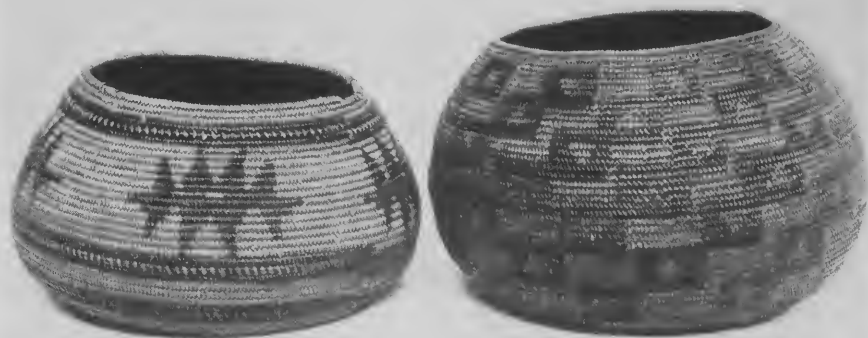
Spanish documents, notes on the late Alanson Skinner's excavations in Costa Rica, and a bibliography. The work, fully indexed, consists of xxvii + 529 pages, 205 plates (of which sixty are in colors), and 290 text figures.

GREAT interest in the collections of the Museum was manifested by members of a deputation of Rumanians during a visit on August 17th. This delegation, consisting of twenty-eight professors, students, and ex-ministers of state, were guests of the Carnegie Endowment for International Peace and were visiting the United States for the purpose of studying American institutions with a view of expanding the educational activities of their own country.

THE two excellent baskets illustrated in fig. 94 have recently been acquired by the Museum. The first example (*a*), of Luiseno origin, five and three-quarters inches high and eleven and a quarter inches in diameter, is of coiled weave with grass foundation and with the design consisting of split stems of maidenhair-fern (*Adiantum* sp.); the other, seven and three-eighths inches in height and twelve inches in diameter, is a Juaneño specimen.

AN INTERESTING accession to the Museum collections is a shallow, elliptical wooden bowl

[312]



a

b

FIG. 94.—Antique baskets from Mission Indians of California. (*a*, 14/7491; *b*, 14/7490)

INDIAN NOTES

of the Omaha, nine inches in diameter, which is said to have been used for more than a century in the medicine-lodge whenever a sacred feast was held, it being the custom for each attendant to bring his own bowl. The bowl illustrated in fig. 95 belonged to a member of the Pebble Society, or Iⁿ'kugthiathi^a.



FIG. 95.—Bowl of a member of the Omaha Pebble Society.
Diameter, 9 in. (14/6606)

MR. DONALD A. CADZOW, who has been making ethnological collections among the tribes of northern Canada, has recently forwarded to the Museum a number of valuable objects, including a buffalo bundle, from the Prairie Cree.

THROUGH means supplied by Mrs. Thea Heye, Mr. Charles O. Turbyfill of the Museum is con-

INDIAN NOTES

ducting successful excavations among the ancient Cherokee mounds in the vicinity of Murphy, North Carolina.

By the acquisition of the August F. Mayer collection of archeological objects from Tulare county, California, the Museum material from that locality has been greatly augmented.

INDEX

- Adoption custom* of Cayuga, 73
Archeological objects from Shorakapkok, 250
Argentine, collections from, 57
Arikara, buffalo-skull from, 75; children, games of, 9; commerce of, 13; consolation ceremony, 256; genesis and its teachings, 188
Arizona, pueblo ruin in northwestern, 172
Arrowpoints of metal, 141
Arybal, pottery, of the Incas, 111
Ax from Maxuruna Indians, 144
- Ball.* See *Game*
Bark records of Midéwin society, 123
Baskets of Mission Indians, 311
Bible, Eliot Indian, 120
Blades, cache of, from Long Island, 41
Blanket. See *Medicine blanket*
Bowl of the Omaha, 311
Brazil, collections from, 219
Bronze implement, Norse, from Canada, 288
Buffalo-skull from the Arikara, 75
Building for the Museum, 143
Bundle. See *Moccasin-bundle*; *Sun-dance bundle*; *War bundle*
Bungi, bark records of, 123
Bushotter texts, mourning customs from, 295
- Cache* of blades from Long Island, 41
Cadzow, D. A., activities, 313; Bark records of Bungi Midéwin society, 123; Field trip of 1925, 48; lectures by, 144; Peace-pipe of the Prairie Cree, 82; The Prairie Cree tipi, 19
California, baskets from, 311; Chumash objects from, 193; knife from Santa Catalina island, 146; Mayer collection from, 314; stone objects from San Joaquin valley, 107. See *Pueblo culture*
Canada, collections from, 56; disc pipe from, 39; Norse bronze implement from, 288

INDEX

- Canoes.* See *Charm canoes*
Carrying the pipe, custom of, 89
Cayuga adoption custom, 73
Ceremonial shields of Taos, 95
Ceremony, consolation, of Arikara, 256
Charm canoes, Seneca, 36
Cheyenne medicine blanket, 33
Children, Arikara, games of, 9
Chumash objects from California cave, 193
Collars, stone, of Porto Rico, 177
Colorado river, Pre-Pueblo site on, 274
Commerce, Arikara, 13
Connecticut, stone object from, 143
Consolation ceremony, Arikara, 256
Costa Rica, pottery of, 310
Cravath, Paul D., gift by, 58
Cree. See *Prairie Cree*
Crow Indians, moccasin-bundle of, 201; pictographic robe of, 28;
 sun-dance bundle of, 99; war bundle of Two-Leggings, 284

Dakota, mourning customs, 295; offering sticks, 199

Ecuador, stone seats from, 58
Eliot Bible, 120

Ford, James B., Mohawk manuscript given by, 139

Game of double-ball, 293
Games of Arikara children, 9
Garden, Indian, 209
Genesis, Arikara, and its teachings, 188
Gilmore, M. R., activities of, 140, 145, 218; Arikara commerce,
 13; Arikara consolation ceremony, 256; Arikara genesis
 and its teachings, 188; Buffalo-skull from the Arikara, 75;
 Game of double-ball, 293; Games of Arikara children, 9;
 Indian custom of "carrying the pipe," 89; paper presented
 by, 199; The Indian garden, 209
Gorget, silver, Indian use of, 232
Guatemala, stone sculptures from, 147

INDEX

- Harrington, M. R.*, activities of, 145; Another ancient salt mine in Nevada, 221; excavations in Nevada, 57; Norse bronze implement from Canada, 288; -Pre-Pueblo site on Colorado river, 274; Primitive pueblo ruin in northwestern Arizona, 172; Western extension of Pueblo culture, 69
- Hendricks, Harmon W.*, collections given by, 55, 56
- Heye, George, G.*, Chumash objects from a California cave, 193; election of, 145; Stone objects from San Joaquin valley, California, 107
- Heye, Thea*, expedition of, 313
- Hinsdale, W. G.*, on metal arrowpoints, 141
- Hodge, F. W.*, Ceremonial shields of Taos, 95; election of, 145; lectures by, 144
- Incense burner*, Nicoyan, 79
- Indian use of the silver gorget*, 232
- Iroquois*, sash of, 205
- Keppler, Joseph*, Cayuga adoption custom, 73
- Knife* from Santa Catalina island, California, 146
- Long Island*, cache of blades from, 41
- Lothrop, S. K.*, Nicoyan incense burner, 79; "Pottery of Costa Rica and Nicaragua," 310; Stone sculptures from Guatemala, 147; studies in Central America, 56
- Maine*, phallic pestle from, 146
- Mandan*, collection from the, 140
- Manuscript*, Mohawk, presented, 139
- Masks*, mosaic, in ancient Mexico, 1
- Maxuruna Indians*, ax from, 144
- Mayer, August F.*, collection of, 314
- Medicine blanket*, Cheyenne, 33
- Metal*, arrowpoints, of, 141
- Mexico*, collections from, 58; mosaic masks in, 1
- Midwin society*, bark records of, 123
- Miles, General Nelson A.*, collection, 50
- Mine*, salt, in Nevada, 221
- Mission Indians*, baskets of, 311
- Moccasin-bundle*, Crow, 201
- Mohawk manuscript* presented, 139

INDEX

- Mosaic masks* in ancient Mexico, 1
Mourning customs, Dakota, 295
Mundurucu, dried human heads from, 58

Nevada, salt mine in, 221. See *Colorado river*
New York. See *Shorakapkok*
Nicaragua, pottery of, 310
Nicoyan incense burner, 79
Norse bronze implement from Canada, 288

Oetteking, Bruno, errata in booklet of, 220
Offering sticks, Dakota, 199
Omaha, bowl of the, 311
Orchard, W. C., An "Iroquois sash," 205; Archeological objects from Shorakapkok, 250; Porcupine-quill ornamentation, 59
Ornamentation, porcupine-quill, 59

Peace-pipe of Prairie Cree, 82
Pestle, phallic, from Maine, 146
Pictographic robe, Crow, 28
Pipe, disc, from Canada, 39; effigy, from Tennessee, 142; Indian custom of carrying, 89. See *Peace-pipe*
Porcupine-quill ornamentation, 59
Porto Rico, stone collars of, 177
Pottery arybal of the Incas, 111; of Costa Rica and Nicaragua, 310. See *Shorakapkok*
Prairie Cree, peace-pipe of, 82; tipi of, 19
Pre-Pueblo site on Colorado river, 274
Pueblo culture, western extension of, 69
Pueblo ruin in northwestern Arizona, 172

Quill. See *Porcupine-quill*

Robe, Crow pictographic, 28
Rumanians visit Museum, 311

Salt mine in Nevada, 221
Sash, Iroquois, 205
Saville, Foster H., Cache of blades from Long Island, 41
Saville, Marshall H., activities, 220; John Eliot Indian Bible, 120; Mosaic decorated masks in ancient Mexico, 1; Pottery arybal of the Incas, 111; Stone collars of Porto Rico, 177

INDEX

- Sculptures* from Guatemala, 147
Seneca, charm canoes, 36; warclub, 45
Shields, ceremonial, of Taos, 95
Sborakapkok, archeological objects from, 250
Silver gorget, Indian use of, 232
Sioux. See *Dakota*
Skinner, Alanson, An old Seneca warclub, 45; An unusual Canadian disc pipe, 39; collections by, 57; Seneca charm canoes, 36
South America, collections from, 219
South Dakota, archeological collection from, 141
Stone collars of Porto Rico, 177; objects from San Joaquin valley, California, 107; sculptures from Guatemala, 147
Sun-dance bundle, Crow, 99
Taos, ceremonial shields of, 95
Tennessee, effigy pipe from, 162
Tipi of Prairie Cree, 19
Turbyfill, C. O., activities, 313
Two-Leggings, war bundle of, 284
Umatilla, bags from, 145
Verrill, A. Hyatt, work of, 58
Walker, James R., Dakota offering sticks, 199
War bundle, Crow, of Two-Leggings, 284
Warclub, Seneca, 45
Wildschut, W., Cheyenne medicine blanket, 33; Crow pictographic robe, 28; Crow sun-dance bundle, 99; Crow war bundle of Two-Leggings, 284; Moccasin-bundle of the Crows, 201
Woodward, Arthur, Indian use of the silver gorget, 232
Yakima, bags from the, 145